

Towards what was it that the Rebbe so urgently wanted Chassidim to make a weekly commitment to? What took place surrounding this historical Takona?

Follow along closely, as we take a comprehensive look at

The Rebbe And 'Di Chassidisher Parshah'

You may be familiar with a widespread practice observed in almost every Shul of Anash and Beis Chabad; to have Shiurim in the weekly Likkutei Torah or Torah Or¹. Indeed many of the Rebbe's Ma'amorim were based on the Likkutei Torah of that week.

What some of us may not be familiar with is that this actually came into being from a directive by the Rebbe, that was initially encouraged in the year 5715, and then became something the Rebbe demanded urgently from all in the year 5725. In the coming pages we will attempt to delve into the crux of the Rebbe's hora'ah and hopefully as a result, resolve to strengthen our own adherence to this vital undertaking.

CHASSIDUS FOR THE LABORER

The first time the Rebbe mentioned the concept of completing the Likkutei Torah on that week's parshah each week, was on Shabbos Chanukah 5715. Below are some excerpts from that Farbrengen:

"Chassidus explains that those that work in mundane matters all week round are considered to be found in a situation that is called 'exterior'. Therefore it is self-

understood that individuals as such must commit to additional study of Chassidus.

This pertains as well to those who are employed in fields that involve teaching Torah, because their exploiting Torah for their own needs, transforms the Torah they learn to 'exterior matters'.

Since the Likkutei Torah is split according to the order of the weekly Parshiyos, consequently they must be related to the message of that week's Parshah. Hence, all those in the categories mentioned above should begin learning the Likkutei Torah on a weekly basis. They should make a Hachlota to finish it along with the completion of the Torah on Simchas Torah, and start anew on Shabbos Bereishis with the Torah Or for that week.

As it is clear from numerous places in Kabbolah and Chassidus that Hashem created the world to reflect the Torah, no-doubt all those who take part in this will become receptacles for abundant livelihood and will be able to study Torah undisturbed.

This is applicable for every Yid wherever he may be found, and this is guaranteed by Hashem's promise in Parshas B'chukosai – 'Im b'chukosai teileichu' (you will study the

Torah) 'v'nosati gishmeichem b'itom' (I will give sustenance in its proper times)."

After Shabbos, news of the Rebbe's call spread around the globe. Within short time, shiurim in many communities sprung forth, and Chassidim could be found learning the weeks Likkutei Torah, individually, in small clusters and in groups.

Rabbi Yisroel Zusman Dvurtz of Kfar Chabad wrote to the Rebbe regarding a predicament he was having following this new Takona. His occupation consisted of giving weekly Shiurim on a variety of topics, and he found it difficult to add a new weekly Shiur on Likkutei Torah without it conflicting with pre-existing Shiurim.

The Rebbe's response came on the third of Shevat 5715:

"I have already explained on numerous occasions that I intended only to add [with the new Hora'ah] and not Chas V'shalom to minimize [Limud Hatorah].

And regarding how you should behave practically, I believe it suffices just to learn it superficially, because notwithstanding one must 'live with the times'. Yet, you should try to learn at least an excerpt of the weekly Likkutei Torah a bit more in depth.



Because this was originally intended for those who find themselves in the workforce, and it is self-understood that this is less pertinent to those who give Shiurim to the public.”

FULL COMMITMENT

On Shabbos Parshas Vayakhel 5725, the Rebbe brought this to the forefront, and this time in a much more powerful manner. The Rebbe tied it in connection to the printing of a new edition of Likkutei Torah that was taking place then, as we have quoted below:

“During these last few days, preparations have been going on for a new edition of Likkutei Torah. Due to technical difficulties the printing was only completed this past Friday.

And as the posuk tells us, Hashem does things ‘in a beautiful fashion in a beautiful time’, therefore it would be a wise thing for every individual to complete the Likkutei Torah each week. One shouldn’t delay learning the Ma’amorim thinking that he will ‘pay-up his dues’ next week (probably relying on the hope that the Yetzer Horah will have done Teshuva by the next week). Rather, one should ensure to complete the

weekly Likkutei Torah during the seven days of the week!

The Ma’amorim of Shir Hashirim which are found in Likkutei Torah, should as well be split up on a weekly basis, so that they be completed before Shabbos Bereishis.”

The Rebbe quickly allayed any suspicions that this only began the coming week, and said:

“The reason I mention this directive at this week’s Farbrengen is to make sure that in the time that is left until the end of Shabbos one should complete all the Likkutei Torah before this upcoming Parshah of Pekudei – namely the Ma’amorim of Parshas Beshalach?”

Although in this instance the Rebbe addressed everyone assembled (not just laborers) with the new Hora’ah, the Rebbe stressed an added demand on those over 20:

“The main obligation lies upon those above the age of 20, when certain wholesomeness is achieved as explained in Likkutei Torah. Nevertheless it would be proper for even those who are under the age of 20 to take part in this, and the earlier one begins – the more praiseworthy. This is similar to what took place during the as-

sembly of the Mishkan, where even young children participated. This is also strengthened by what the Zohar mentions that in the times of Moshiach, youngsters will be familiar with the deepest secrets of Torah.”³

At the culmination of the Farbrengen the Rebbe instructed that everybody make a point of sharing this Hora’ah with all who come within their sphere, and make use of mediums that can only be used after Shabbos. The Rebbe then spoke of the upcoming edition of Likkutei Torah, and how it should be priced:

“I imagine that those who will be selling the Likkutei Torah will give a generously discounted price – one that is less than the cost of printing.”

One can only imagine the buzz in 770 following this extraordinary Farbrengen, and the atmosphere climaxed when a message from the Rebbe was received. After Havdolah, the Rebbe sent a message to the “Chozrim”⁴ that “my intentions were serious” and all should take action immediately. Furthermore, the Rebbe said that it’s possible in upcoming Yechidus’en he would question individuals regarding their devotion to the new Hora’ah!

Completing it each year will hasten Moshiach's arrival, following which the Alter Rebbe will impart its hidden messages to all...



FROM THE DIARY OF A BOCHUR

Rabbi Menachem Wolf from Eretz Yisroel was part of the “Kevutza” of Bochorim from Eretz Yisroel who were learning in 770 that year. At the time he kept very detailed diaries of the daily happenings surrounding the Rebbe. We are very fortunate to have been given access to these, and the following is based largely on these legers.

Thursday, 30 Adar Rishon 5725 – Today following Maariv, when the Rebbe was returning to his room, his gaze fell upon the pallet of freshly printed volumes of “Likkutei Torah” that had just arrived from the publishing house. The Rebbe paused for a moment and then continued to his room.

Soon afterward the Rebbe asked Rabbi Chodakov to give a message to the sellers, that they should sell it at the price of \$5.00 for married men and \$4.00 for Bochorim. However, this price should only remain until Pesach.

I have heard that the Rebbe instructed that at-least 10 individuals be asked to donate \$1000.00 each in order to cover the costs of the printing, which was far from covered by the ultra-low sale price. In the end 12 individuals took part, and I have heard the Rebbe himself was one of them.

The Rebbe instructed that a Hakdosho be printed in the Sefer in memory of his mother – Rebbetzin Chana.

To all the other donors, the Rebbe gave

one of the new Seforim, with the following inscription: “*B”H. With a Brocho that your heart be fully enlivened in the service of Hashem, and particularly – in spreading the wellsprings of Chassidus, amidst luminosity and joy, both in a material and spiritual sense.*”

Shabbos 2 Adar Sheini 5725 – A festive mood engulfed 770 today in relation to the newest Hora’ah concerning Likkutei Torah.

It all began after Musaf, when the Gabai reminded the mispallelim to finish the Likkutei Torah of that week’s Parshah. The Rebbe then returned to his room, but asked Rabbi Chodakov that wine be prepared in the main Shul, as the Rebbe wanted to make Kiddush at the Farbrengen! This was the first time in many years that the Rebbe would do so!

The Rebbe entered the Farbrengen, carrying a Chumash, his Siddur and the newly printed Likkutei Torah.

The Rebbe made Kiddush, and wished L’chaim to many of those assembled. The Rebbe suddenly closed his eyes and a serious expression came over his face. After a while, the Rebbe opened his eyes and continued answering L’chaim to those present.

At the second Sicho the Rebbe opened up the Likkutei Torah, and proceeded to deliver the Sicho. During the Sicho the Rebbe discussed why the Kitzurim of Parshas Beshalach are printed after Parshas

Pekudei⁵. The Rebbe surmises that there must be a connection between the conclusions of the two Parshiyos. In connection to that the Rebbe also proves that in addition to there being a separation between the two Seforim of Likkutei Torah and Torah Or, there is a significance in the divide between each Parsha and each Sefer, just as there is in Chumash.

To many of the Chassidim present, the Rebbe’s passionate words about their being a separation between each Sefer of Chumash in Likkutei Torah almost made it seem that the Rebbe was trying to make a “Hadran” on the Sefer of Shemos in Likkutei Torah⁶!

Following the Sicho, the Rebbe encouraged all to say L’chaim, particularly those that had donated to the printing of the Likkutei Torah. The Rebbe showered Brochos upon them, and then said: “*If not for your donations, who can imagine what the cost of the Seforim would be....*”

The Rebbe’s face was aglow with joy, and all joined in saying L’chaim. The Rebbe then instructed that all those who finished it that week should say L’chaim.

The Rebbe then began singing the niggun of Reb Yonah Eidelkopf, and the Rebbe’s voice could be heard singing throughout 770. The Rebbe began encouraging the Niggunim waving his arms in all directions.

Suddenly, the Rebbe rose on his feet,

dancing vigorously. The crowd was swept up in the Rebbe's simcha, dancing with every fiber of their being, as the Rebbe turned from one side to the other. The Rebbe danced so energetically that his gartel fell numerous times. Each time the Rebbe quickly raised it, and continued encouraging the dancing.

After a long while the Rebbe sat down on his place, and the crowd subsided exhausted and drenched to the bone with sweat.

Sunday 3 Adar Sheini – The Rebbe sent a copy of the new print of Likkutei Torah to the President of Israel, Zalman Shazar.

In the evening numerous people had Yechidus with the Rebbe. The Rebbe spoke with a number of them regarding Likkutei Torah.

One of the most noteworthy Yechidusen happened as follows: A Bochor from a non-Lubavitch background, who told the Rebbe that he had heard about the call to learn the Likkutei Torah on a weekly basis, and very much wanted to take part but he found it very difficult to understand.

The Rebbe instructed him to learn the entire Parsha L'girsas (superficially) and to begin learning small bits each week in

depth, beginning with the first Ois and onward. From there he should progress, until he can fully comprehend the full Parshah each week.

In Yechidus with another Bochor that night, the Rebbe asked him whether he had begun learning Likkutei Torah on a weekly basis. The Bochor replied that "he had no Mashpia, whom would impress its importance upon him...." The Rebbe responded: "Every Shabbos Mevorchim, 19 Kislev, 10 Shevat, Purim, Acharon Shel Pesach etc. Farbrengens are held [i.e. the Rebbe would farbreng], which means that there is at least one Farbrengen every three weeks, and all this hasn't been able to prompt you to learn Likkutei Torah?!"

LEARN IT WITH A "SHTUREM"

Throughout the year of 5725 the Rebbe emphasized Likkutei Torah in an unprecedented fashion. Time and time again the Rebbe would tie whatever was being discussed with the new Hora'ah or mention topics discussed there.

An powerful example of this was in the Michtov Kloli the Rebbe wrote prior to Purim that year on 11 Adar Sheini. In the letter there are 11 footnotes. Without exception, each one of the footnotes makes reference to a page in Likkutei Torah

where the concept is discussed!

On Purim that year the Rebbe also discussed Likkutei Torah at great length, thanking the donors again.

During that Farbrengen the Rebbe directed that an additional printing take place in Eretz Yisroel in the same way it had taken place in USA. At least 10 donors should be sought out to fund the main costs of the printing. The Seforim should then be sold for a very low price.

The Rebbe expounded at great length, how fortunate these donors are for the merits they received through sponsoring the printing.

Turning to the group of "Kevutza" Bochorim who were to return to Eretz Yisroel shortly thereafter, the Rebbe charged them with the task of publicizing this new Takana throughout Eretz Yisroel.

Almost as if a repeat of Shabbos, the Rebbe once again got up in his place to dance while they sang niggunim, encouraging the singing and dancing mightily for prolonged time.

Over the next months the Rebbe addressed the topic multiple times. On a particular Shabbos the Rebbe explained that the learning must be in a way of "Girsas". The Rebbe quickly explained that

2000 Maamorim?

During the Farbrengen of Parshas Vayakhel 5725 the Rebbe raised a question regarding the making of Likkutei Torah:

"The Friediker Rebbe would tell over, that the Tzemach Tzedek chose the Ma'amorim for Likkutei Torah, from amongst 2000 Ma'amorim. It seems odd, why the emphasis on the number 2000, not more or less?

The answer can only be explained as follows: Chazal teach that the Torah's existence preceded the worlds by a 2000 year margin.

This is difficult to understand, because before the worlds existence there was no concept of time, so how can it be stated that there was a 2000 year difference, a time-bound statement?! Chassidus explains that the 2000 years are

actually a euphemism for 2000 madreigos, each one being so vastly different from another, they are similar of one year and the next.

This also explains the Friediker Rebbe's precise choice of the number 2000. Because within the Ma'amorim of Likkutei Torah one can find these above mentioned 2000 madreigos of Torah. Although to the physical eye only a limited number of Ma'amorim may be visible, if one probes the hidden meanings he will find that all the secrets of Torah are included within!

Therefore it is self-understood that through completing the yearly cycle of Likkutei Torah, one is actually grasping the entirety of Chassidus. And it is upon this that Moshiach himself expressed – 'when the entirety of the wellsprings will be disseminated, will Moshiach arrive'.

“Girsa” is by definition still understanding what you are reading – albeit in a superficial way. But basic comprehension must be achieved.

Almost every Shabbos the Rebbe would instruct specifically those who had finished the Likkutei Torah before the Farbrengen to say L’chaim. At times the Rebbe also instructed that all those who hadn’t finished should ensure to do so before Shabbos concluded.

Many wondered how to proceed when they hadn’t finished the Likkutei Torah of one week. Should they continue the next week, or should they immediately begin the next weeks Parshah and complete the part they missed at a later date?

The Rebbe penned numerous Michtovim Kholiyim that year and mentioned that question multiple times. The Rebbe’s answer was unequivocal; One should go to all lengths to learn the Likkutei Torah day by day⁷ in its proper week, and not delay it even for a week. The Rebbe would add that these questions were a result of the Yetzer Horah.

THE NEWS SWEEPS THROUGH ERETZ YISROEL

As mentioned earlier in the diary of Rabbi Menachem Wolf, the Bochorim who were about to return to Eretz Yisroel had been told by the Rebbe to spread word about it upon their arrival.

In the days leading up to their return, they received numerous detailed instructions from the Rebbe how to behave during their trip and on their reaching the shores of Eretz Yisroel.

In the short time since Purim a group of donors had been amassed to fund the printing, and this time as well the Rebbe participated with a donation of \$1000.00.

The Rebbe called the Bochorim in for a Yechidus before their trip, and told them to Farbreng in many locations throughout Eretz Yisroel, in order to help spread the message that Likkutei Torah should be learned every week.

The Bochorim were amazed to find out that barely a day after their Yechidus the Rebbe had already edited a transcript of the Yechidus, and it was distributed to them before they left.

Rabbi Chodakov gave a package of the unique films required to print the Sefer in Israel to Menachem Wolf, to transport to his father Rabbi Berke Wolf. Upon receiving the package Rabbi Berke Wolf hastily arranged the printing of the Sefer, and it was printed in a most expeditious manner.

True to the Rebbe’s instructions to them, the “Kevutza” Bochorim traveled the width and breadth of Eretz Yisroel to achieve the Rebbe’s goal. Soon even young Bochorim all across Israeli Yeshivos could be seen competing with one another to complete the entire Parshah in the Likkutei Torah each week.

Even great Rosh Yeshivos and Rabbonim took part in the new Hora’ah. As soon as the revered Rabbi Shneur Zalman Gorelick of Kefar Chabad got wind of the Rebbe’s Hora’ah, he would come to the Yeshiva each day to learn part of that week’s Likkutei Torah together with a young Yeshiva bochur.

HERE AND NOW

In the years that followed there were countless times the Rebbe reminded Chas-



sidim about the obligation to learn Likkutei Torah every week. On Purim at one of the last Farbrengens⁸ we merited to have together with the Rebbe, the Rebbe encouraged Chassidim yet again to make sure to complete it each year, and each Ma'amer without exception.

It is plain to see how immensely the Rebbe desired for each of his Chassidim to learn the Likkutei Torah on a weekly basis, and demanded it with an urgency.

1. From here onward, in any instance that the Seforim of Likkutei Torah and Torah Or are mentioned in regard to something that pertains to them both, they will be referred to in an abbreviated form – Likkutei Torah. Exceptions will be made, when referring to a reference in the content of the Sefer Torah Or.

2. In order to fully comprehend the Rebbe's intent, it is important to understand the order of the Seforim Likkutei Torah and Torah Or. When the Tzemach Tzedek compiled the Ma'amorim for these Seforim, he included Ma'amorim for Parshas Bereishis through Parshas Vayakhel in Torah Or. However instead of beginning Likkutei Torah with the Ma'amorim for Parshas Pekudei, there are a few Ma'amorim for Parshas Beshalach which are printed at the opening of Likkutei Torah. Being that the Rebbe was launching this Takona on the Shabbos proceeding the week of Pekudei, the Rebbe wanted that all should learn the Ma'amorim of Parshas Beshalach in order that at the end of the year they should have learned the entire Likkutei Torah without exception. See the Sichos of 13 Nissan 5726.

3. See Sefer Hasichos 5749 vol. 1 footnote 29: "It is of note, that many Chassidim of old made it their practice to learn the 'Chassidisher Parshah' each week. Additionally many would make a point of learning it –albeit superficially– with their families, even those beneath the age of Bar Mitzvah!

4. A group of Chassidim who would gather following each Farbrengen to review the Rebbe's words, thus enabling it to be transcribed and distributed around the world. Seemingly the Rebbe was sending the message to them, to confirm that he wanted the message regarding the new Hora'ah to be emphasized and not let to fall by the wayside.

5. See footnote 2.

6. As it was the Shabbos of Parshas Pekudei.

7. In 5746 the Rebbe mentioned during a particular Farbrengen, that ideally the Likkutei Torah should be learned on a daily basis, split up into seven parts (similar to the concept of aliya's which are learned in the daily Chitas). However, the Rebbe says that it is unclear exactly what the daily divisions are. It is fascinating to note, that upon examination of the 15 corrections to Likkutei Torah which are printed in Hayom Yom [there are thousands more not printed there], almost all of them are from the text of Likkutei Torah that would most likely have corresponded to that days Hayom Yom. For example, the correction printed on the day of Shabbos 10 Shevat, is on one of the last lines of Parshas Bo in Torah Or, which would seemingly have been the section for that day. וְתָן לַחֹכֶם וְיִרְחַם עוֹד.

8. See Hisvaaduyos 5752 vol. 1 page 299.

A channel for Hashem's abundant Brochos particularly in our mundane week-to-week ordeals...

